Collecting and numbering of the holy Quran

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*** Period of receiving the verses of Qur'an:**

The Qur'an was collected and compiled over a period of time, starting during the Prophet Muhammad's lifetime and continuing after his death. Initially, verses were revealed gradually over 23 years and written down on various materials by scribes. After the Prophet's death, a formal compilation was undertaken during the Caliphate of Abu Bakr, followed by a further standardization during the Caliphate of Uthman.

Here's a more detailed breakdown:

*** During the Prophet's Lifetime:**

The Qur'an was revealed to the Prophet Muhammad over a period of 23 years, starting in 610 CE and ending with his death in 632 CE.

The Prophet would recite the revelations to his companions, who would memorize them and also write them down on various materials like parchment, stones, and palm leaves.

Some companions were specifically designated as scribes and would record the verses as they were revealed.

*** After the Prophet's Death:**

Abu Bakr's Era: Following the Prophet's death, the first caliph, Abu Bakr, initiated a project to compile the Qur'an into a single, unified text.

This decision was prompted by the high number of hafiz (those who had memorized the Qur'an) who died in the Battle of Yamama.

Zayd ibn Thabit's Role: Abu Bakr entrusted Zayd ibn Thabit, a prominent companion who had also served as a scribe during the Prophet's lifetime, with the task of collecting all the written fragments and verifying them against the memories of those who had memorized the Qur'an.

*** Standardization under Uthman:**

The third caliph, Uthman, oversaw the standardization of the Qur'anic text, creating multiple copies to ensure uniformity across the Muslim empire.

This process involved copying the text from the compilation made during Abu Bakr's time and distributing these copies to different regions.

*** Medina and Mecca verses and surahs :**

In Islamic tradition, the Quran is categorized into Makki (Meccan) and Madani (Medinan) surahs (chapters) based on when and where they were revealed to the Prophet Muhammad.

Makki surahs were revealed in Mecca before the Prophet's migration to Medina, while Madani surahs were revealed in Medina after the migration.

A surah (chapter) in the Holy Quran consists of a group of verses. These verses that make up a single surah may be Meccan or Medinan.

When compiling the Quran and arranging it into surahs, consideration was given to narrating Quranic stories of related events or rulings, as well as to authentic hadiths related to a specific period of time. This facilitates understanding and research into stories, interpretations, events, and Islamic rulings.

*** What are the parties and parts in the Qur'an ?**

The Qur'an is divided into 114 chapters (Surahs), and for ease of recitation, it is further divided into 30 equal parts (Juz'/Para).

Additionally, the Qur'an can be divided into 7 manzils (stops), and some scholarly divisions include hizb (half of a juz') and rub' (quarter of a juz').

Key Divisions:

Surahs: The 114 chapters of the Qur'an, each varying in length and containing distinct themes and revelations.

Juz'/Para: 30 equal parts, often used to facilitate recitation, particularly during Ramadan.

Manzils: 7 stops or sections, another way to divide the Qur'an for recitation or study.

Hizb: Half of a juz', used as a further subdivision.

Rub': A quarter of a juz', another subdivision.

Other Notable Aspects:

Ayats: The verses of the Qur'an, numbering 6,666 according to some sources.

Bismillah: The invocation "In the name of God, the Compassionate, the Merciful," which often marks the beginning of each chapter (except one).

Sijdahs: Prostration verses, some manuscripts marking 16 or 15 such verses, depending on the interpretation.

*** Quran numbering:**

The Quran is structured into 114 chapters (surahs) and 6,236 verses (ayahs). The chapters are arranged roughly in order of length, from longest to shortest, with the exception of the first chapter, Al-Fatiha, according to Wikipedia. Each chapter, except the ninth, begins with the phrase "Bismillah" (In the name of Allah).

Key points about Quranic numbering:

Chapters (Surahs): 114, broadly ordered by length.

Verses (Ayahs): 6,236 (or 6,349 if including Bismillah in the count).

Bismillah: The introductory phrase "Bismillah" precedes all but one chapter.

Muqatta'at: Some chapters begin with unique letter combinations (Muqatta'at) of unknown meaning.

Further details:

The number of verses can vary slightly depending on the counting method, especially concerning the inclusion or exclusion of the Bismillah, according to a research paper.

The total number of verses (6,236) is often cited as a significant number, according to Medium.

Some believe there are mathematical patterns and numerical codes within the Quran, though these claims are not universally accepted.

*** Hijri calendar:**

The Hijri calendar, also known as the Islamic calendar, is a lunar calendar used by Muslims worldwide to determine the dates of religious observances and holidays. It consists of 12 lunar months in a year, with each month starting with the sighting of the new crescent moon. The calendar's epoch begins with the Hijra (Prophet Muhammad's migration from Mecca to Medina) in 622 CE.

Here's a more detailed explanation:

Lunar-based:

Unlike the Gregorian calendar (solar-based), the Hijri calendar is based on the lunar cycle, where each month is roughly 29 or 30 days long, depending on the moon's phases.

Year Length:

A complete Hijri year is about 354 or 355 days long, making it shorter than the Gregorian calendar year by approximately 11 days.

Significance:

The Hijri calendar is used to determine the dates of

important Islamic events like Ramadan, Eid al-Fitr, and the Hajj pilgrimage.

Historical Context:

The Hijri calendar's starting point, the Hijra, is a pivotal event in Islamic history, marking the beginning of the Muslim community in Medina and the establishment of a new chronological framework for Muslims, according to EBSCO.

Religious Observance:

While many Muslim-majority countries use the Gregorian calendar for civil purposes, the Hijri calendar is still primarily used for religious and cultural events.

Islamic calendar, was created by Caliph Umar ibn al-Khattab, the second caliph of Islam. He established it in 639 CE, using the Hijrah (the Prophet Muhammad's migration from Mecca to Medina) as its starting point.

Here's a more detailed explanation:

Context:

The need for a unified Islamic calendar arose from inconsistencies in dating practices during Umar's time.

Decision:

Caliph Umar consulted with the Prophet's

companions and decided to use the Hijrah as the epoch for the calendar, marking the beginning of the Islamic era.
Lunar Calendar:
The Hijri calendar is a lunar calendar, meaning it is based on the cycles of the moon, with 12 months in a year.
Significance:
The Hijri calendar is essential for determining the dates of Islamic holidays and events, such as Ramadan and Eid.

*** Numbers among Arabs:**
In the Arab world, both Eastern and Western Arabic numerals are used. Western Arabic numerals, which are the same as the ones used globally, are frequently employed in writing. Eastern Arabic numerals are also used, particularly in the Middle East. When learning Arabic, understanding both the numeral system and the language-specific terms for numbers is essential.
Here's a breakdown:
1. Western Arabic Numerals:
These are the numerals 0-9 that are universally recognized and used: 0, 1, 2, 3, 4, 5, 6, 7, 8, 9.

They are written from left to right.
While they are called "Arabic" numerals, they originated in India and were adopted by the Arabs during the Islamic Golden Age.
2. Eastern Arabic Numerals:
These are the Arabic versions of the numerals: ٠ ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩.
They are written from right to left in Arabic script.
They are commonly used in the Middle East alongside Western Arabic numerals.
3. Counting in Arabic:
:1-10
One (واحد), two (اثنان), three (ثلاثة), four (أربعة), five (خمسة), six (ستة), seven (سبعة), eight (ثمانية), nine (تسعة), ten (عشرة).
:11-20
Follow a pattern where the first part indicates the digit (e.g., أحد عشر for eleven, اثنا عشر for twelve) and the second part indicates "ten".
:20-100
Numbers like twenty (عشرون), thirty (ثلاثون), forty (أربعون), etc., are formed by adding the appropriate prefix to the number (e.g., عشرون for twenty, ثلاثون for thirty).

4. Key Considerations:
Even though Arabic is written from right to left, the numerals are written from left to right.
The concept of zero as a numerical symbol was developed by the mathematician Al-Khwarizmi during the Islamic Golden Age.

*** Why islamic ancient civilizations use drawing?**
Islamic civilizations in the ancient world primarily utilized drawing for decorative and symbolic purposes, often avoiding the depiction of humans and animals due to religious beliefs against idolatry. Instead, they favored intricate geometric patterns, floral motifs (arabesque), and Arabic calligraphy. These elements served to represent the spiritual realm, the transcendent nature of God, and the beauty of creation, while also demonstrating technical skill and mathematical understanding.
Here's a more detailed explanation:
Religious Considerations:
Many Muslims believe that creating realistic representations of living beings, especially humans, is a form of idolatry, which is forbidden in Islam. This belief led to a focus on non-figural art forms.

Symbolism:

While not depicting figures, Islamic art used geometric patterns and arabesques to symbolize the infinite and indivisible nature of God. The intricate patterns reflected a deep understanding of mathematics and geometry, which were highly valued in Islamic intellectual culture.

Calligraphy:

Arabic calligraphy became a prominent art form, not only for its aesthetic beauty but also for its connection to the Quran. The written word of God, as conveyed through calligraphy, held immense religious and artistic significance.

Secular Art:

While religious art often avoided figurative representation, secular art, such as that found in palaces and illuminated manuscripts, did include depictions of humans and animals. However, these figures were often stylized and decorative rather than realistic, reflecting the influence of religious views on even secular art forms.

Decorative Purposes:

Beyond symbolism and religious significance, Islamic art also served to beautify objects and structures, such as mosques, palaces, and everyday

items. This decorative aspect was achieved through intricate patterns, calligraphy, and other artistic techniques.

Preservation of Knowledge:

Islamic scholars and artists preserved and advanced knowledge in various fields, including mathematics, geometry, and astronomy. This knowledge was often reflected in the geometric designs and patterns found in Islamic art and architecture.

*** Islamic ancient civilizations symbols:**

Islamic ancient civilizations utilized several symbols, with the most prominent being the Crescent and Star, the Kaaba, and Arabic calligraphy, particularly the word "Allah". The Hamsa (hand-shaped amulet) is also a widely recognized symbol, particularly in Middle Eastern and North African cultures. Additionally, the color green, often associated with Islam, and various geometric and floral patterns, frequently found in Islamic art, also hold symbolic meaning.

Here's a more detailed look:

Crescent and Star:

While the crescent and star are widely associated with Islam, their historical use predates the religion. The Ottomans adopted the symbol after taking Constantinople, and it subsequently became associated with Islam as a whole. Some Muslims, however, do not consider it a religious symbol, according to Wikipedia.

Kaaba:

This structure in Mecca is the holiest site in Islam and a symbol of unity for Muslims worldwide.

Arabic Calligraphy:

The Arabic script, especially the word "Allah," is considered sacred and is often used in decorative and artistic expressions.

Hamsa:

The Hamsa, also known as the Hand of Fatima, is a hand-shaped amulet with an eye in the center. It's believed to offer protection against the evil eye and is common in Islamic and Jewish traditions.

Other Symbols:

The color green, often used in flags and decorations, is associated with Islam, particularly due to its connection with paradise in Islamic

texts. Geometric patterns and arabesque designs, frequently found in Islamic art, can be interpreted as metaphors for the infinity of God.

*** Artistic Decoration and Calligraphy:**

Calligraphy:

Quranic texts are often written in various styles of Arabic calligraphy, with different regional variations and artistic flourishes.

Illumination:

Many Quran manuscripts feature elaborate illuminations, including decorative borders, chapter headings, and other embellishments.

Symmetry and Layout:

The overall layout of the Quranic text, especially the arrangement of surahs and verses, is often designed to be visually appealing and balanced.

Materials:

Quran manuscripts can be made with a variety of materials, including parchment, paper, and ink, and may include gold leaf or other decorative elements.

Regional Styles:

Islamic art, including the decoration of Quran manuscripts, varies across different regions and time periods.

Numerical Patterns and Symbolism:
Mathematical Miracles:
Some scholars and individuals have explored numerical patterns and relationships within the Quran, often referred to as "mathematical miracles".
Symbolism of Numbers:
Some commentators also explore the symbolic meanings of numbers within the Quran.
Context is Key:
It's important to note that the Quran itself does not prescribe numerology or divination, and the significance of numbers should be understood within their specific contexts, according to Riwaq Al Quran.

*** What is abrogation in the Qur'an?**
In Islamic theology, abrogation (also known as naskh) refers to the concept that later verses in the Quran can supersede or replace earlier verses. This means that a ruling established by an earlier verse can be nullified or modified by a subsequent verse. This idea is rooted in the Quran itself and is a topic of discussion within Islamic jurisprudence.
Here's a more detailed explanation:
Abrogation as a Divine Process:

Abrogation is understood as a part of God's wisdom in revealing the Quran gradually, adapting rulings to changing circumstances or addressing specific needs.

Types of Abrogation:

Abrogation can involve the complete removal of a previous ruling or a partial amendment, like adding exceptions or conditions.

Examples:

Some scholars point to the gradual prohibition of alcohol as an example of abrogation, where early verses permitted it and later verses restricted or prohibited it.

Debate:

While the concept of abrogation is accepted by many scholars, there are also differing views on how many verses are abrogated and the exact nature of abrogation.

Abrogator and Abrogated:

The later verse that replaces the earlier one is known as the "abrogator" (nasikh), while the earlier verse is considered "abrogated" (mansukh).

Quranic Verse on Abrogation:

A verse often cited in discussions about abrogation is Quran 2:106, which states, "Whatever [verse] We

abrogate or cause to be forgotten, We bring one better than it or similar to it."

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